(14) V. Glos.
(15) In respect of fulfilling the precept of the sukkah, v. Suk. 28a.
(16) And since Beth Shammai invalidated action according to Beth Hillel, similarly Beth Hillel declared invalid action according to Beth Shammai.
(17) Sc. the Shema'.
(18) The reference is to the two that follow the evening Shema'.
(19) I.e., with the words, Blessed art Thou, O Lord, etc.

Talmud - Mas. Berachoth 11b

'[Blessed art Thou] who formest light and createst darkness'.[1] Let him say rather: 'Who formest light and createst brightness'? — We keep the language of the Scripture.[2] If that is so, [what of the next words in the text], Who makest peace and createst evil: do we repeat them as they are written? It is written 'evil' and we say 'all things' as a euphemism. Then here too let us say 'brightness' as a euphemism! — In fact, replied Raba, it is in order to mention the distinctive feature of the day in the night-time and the distinctive feature of the night in the day-time. It is correct that we mention the distinctive feature of the night in the day-time, as we say, 'Who formest light and createst darkness'.[3] But where do you find the distinctive feature of the day mentioned in the night-time? — Abaye replied: [In the words,] 'Thou rollest away the light from before the darkness and the darkness from before the light'.[4]

Which is the other [benediction]?[5] — Rab Judah said in the name of Samuel: 'With abounding love'.[6] So also did R. Eleazar instruct his son R. Pedath [to say]: 'With abounding love'. It has been taught to the same effect: We do not say, 'With everlasting love', but 'With abounding love'. The Rabbis, however, say that 'With everlasting love'[7] is said; and so it is also said, Yea, I have loved thee with an everlasting love; therefore with affection I have drawn thee.[8]

Rab Judah said in the name of Samuel: If one rose early to study [the Torah] before he had recited the Shema', he must say a benediction [over the study]. But if he had already recited the Shema', he need not say a benediction, because he has already become quit by saying 'With abounding love'.[9]

R. Huna said: For the reading of Scripture it is necessary to say a benediction,[10] but for the study of the Midrash[11] no benediction is required. R. Eleazar, however, says that for both Scripture and Midrash a benediction is required, but not for the Mishnah . R. Johanan says that for the Mishnah also a benediction is required, [but not for the Talmud]. Raba said: For the Talmud also it is necessary to say a blessing. R. Hiyya b. Ashi said:[12] Many times did I stand before Rab to repeat our section in the Sifra of the School of Rab,[13] and he used first to wash his hands and say a blessing, and then go over our section with us.[14]

What benediction is said [before the study of the Torah]? — Rab Judah said in the name of Samuel: [Blessed art Thou . . .] who hast sanctified us by Thy commandments, and commanded us to study the Torah.[15] R. Johanan used to conclude as follows:[16] 'Make pleasant, therefore, we beseech Thee, O Lord our God, the words of Thy Torah in our mouth and in the mouth of Thy people the house of Israel, so that we with our offspring and the offspring of Thy people the house of Israel may all know Thy name and study Thy Torah. Blessed art Thou, O Lord, who teachest Torah to Thy people Israel'.[17] R. Hamnuna said: '[Blessed art Thou . . .] who hast chosen us from all the nations and given us Thy Torah. Blessed art Thou, O Lord, who givest the Torah'.[18] R. Hamnuna said: This is the finest of the benedictions. Therefore let us say all of them.[19]

We have learnt elsewhere:[20] The deputy high priest[21] said to them [the priests], Say one benediction, and they said the benediction and recited the Ten Commandments, the Shema', the section 'And it shall come to pass if ye hearken diligently', and 'And the Lord said',[22] and recited